

The American Friend

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So This is Reduction!

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

BIBLE TRANSLATED FOR AMERICAN INDIANS

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated according to a statement by the American Bible Society, Bible House, Astor Place, N. Y. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kushokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures. The Book of Psalms translated by Mr. George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains. The Book of Proverbs published early in 1929 was the first portion of the Bible to appear in the new Turkish alphabet in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

CATHOLIC INTEREST IN RURAL CHURCH

Catholic writers generally acknowledge that stronger rural parishes are necessary in their church program. In the United States, a growing interest among Catholic leaders in the rural community is evident. Dr. Edwin V. O'Hara has taken up headquarters at Washington, D. C., as director of the Rural Life Bureau of the National Catholic Welfare Conference, and

is giving full time to the work. He has visited every Catholic diocese in the United States during the past year, as a part of the program of developing interest in the rural parishes. The rural service of the National Catholic Welfare Conference is advisory, and is carried on through the diocese and the parish. There is an annual Catholic Rural Life Conference, the 1929 session of which was held at Des Moines. One of the interesting reports presented was that on credit unions. The Rural Life Bureau is recommending the organization of parish credit unions, somewhat as has been done in many European parishes. This is a part of a larger Catholic movement for a creation of more self-sufficing farm communities. The organization of credit unions is described as still largely in the experimental stage.

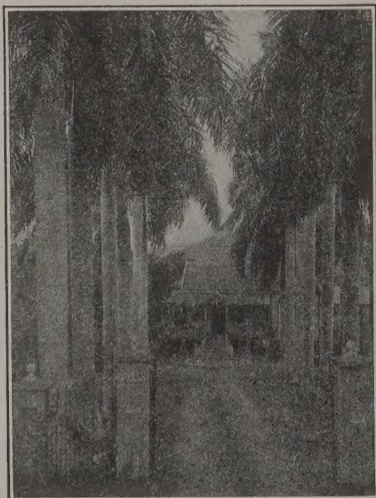
INDUSTRY IN THE NEW SOUTH CONSIDERED

"Industrial Attitudes in the New South" was the subject of an all-day Industrial Institute at Richmond, Va., on January 23, held under the joint auspices of the Young Women's Christian Association, the League of Women Voters and the National Women's Trade Union League. Dr. Carl C. Taylor, Dean of Agriculture and Engineering of the North Carolina State College at Raleigh, in an outstanding address, explained from a sociologist's point of view the reasons for the present industrial conflict and confusion. He pointed out that, due to the agricultural traditions of the South, the attitudes of employers and employes are not yet adjusted to the factory system with its need of regulation of hours and working conditions and organized relationships between employers and employes. He condemned the tradition of social classes, which is responsible for employing classes "looking down" upon "hands" as inferior, as essentially unchristian. Tom Tippet, instructor in Brookwood Labor College, spoke on the strikes at Marion, N. C., presenting vividly the injustice, dire poverty and acute human problems which are involved in that situation. James Myers, Industrial Secretary of the Federal Council of Churches, spoke to an audience composed of ministers and church people on "Is It the Churches' Business and What Can They Do About it?" The Institute constituted a significant contribution to liberal public opinion which is formulating in the South. A gratifying feature of the Institute was the presence of Director Manager Hodges of the Virginia State Chamber of Commerce, who presided at the first session.

CHINESE HEAD OF NEXT PACIFIC INSTITUTE

When the conference held under the auspices of the Institute of Pacific Relations adjourned in Kyoto, Japan, on November 9, it was agreed that the next conference will be held in China and that its chairman will be Dr. David Yui, General Secretary of the Chinese Y. M. C. A. Dr. Yui is well known in this country, having been here on several occasions in the interest of cementing closer relations between the Christian forces of America and of China. He was one of the leading Orientals attending the meeting of the International Missionary Council in Jerusalem in 1928. The chairman of the conference held in Kyoto was Dr. Inazo Nitobe, one of the best known Christians in Japan and formerly an official of the League of Nations.

At the annual provincial conference of the women's Christian Temperance Union at Calgary, Alberta, Canada, recently it was decided that members who were subscribers to the periodicals carrying cigaret smoking propaganda advertisements should write to the editors, stating their objections to this propaganda.



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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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So this is Reduction!

A SIGNIFICANT cablegram has been received by Frederick J. Libby from the correspondent of the National Council for the Prevention of War, who is representing the Council at the London Naval Conference. It reads: "*American proposal build new battleship worst blow Conference yet had. Important mobilize all possible protest immediately.*"

This message speaks for itself, yet we can scarcely withhold some comment. In last week's issue we pointed out the apparent inconsistency between the unequivocal words of President Hoover in his Armistice Day address and the position taken by the American delegation at London against the abolition of battleships. We held as inexplicable the attitude of our delegation. And now, instead of it being a question of reduction of battleships on our part, we propose to build a new one!

In his weekly London letter appearing in this issue, David M. Edwards makes a plea for patience as respects our attitude toward the London Conference. Rightly, he deprecates the spirit of impatience shown by some newspapers, almost before the Conference had begun its proceedings. Such a spirit, so manifested, reflected an attitude of unfriendliness toward if not outright opposition to the announced purposes of the Conference. We agree fully with David Edwards. We have had no expectation of quick and far-reaching action at London. Our sense of impatience expressed last week is not over the fact that delegates to the Conference are taking their time in the deliberations there under way. The difficulties *are* great, so great as to seem almost imponderable at times, and we hope no true friend of peace will excel us in the exercise of due patience—*so long as progress, however slow, is being made toward the desired goal.*

It is entirely another question when definite policies and concrete proposals are announced by our representatives at London which are quite clearly at variance with the ultimate purposes for the furtherance of which the Conference was called. To sit quietly waiting, hoping for the best, may mean that we allow matters to take their course until it is too late to change that course after it has been discovered to be disastrous. In his recent talk over the radio, Secretary Stimson said that he wished he might hear from Americans instead of talking to them. The peace-loving people of the country he represents should take him at his word. There is obviously a real need for public opinion to be expressed at once if the delegates are to make the Naval Conference a success. Through letters and telegrams to President Hoover, supporting

the ringing declaration of his Armistice Day address, helpful influence may be brought to bear upon the American delegation at London.

We may be admonished now as we have sometimes been admonished in the past, that our official representatives, the government, know the situation as we ordinary citizens do not, and that we should trust them and not presume to speak on questions of which we can know but little. The fact is, taking governments in general, the people have done too much of such trusting in the past. It was such trust that made possible the Great War. Furthermore, by way of more specific illustration, it is generally agreed that had it not been for an outburst of popular disapproval, our own government would probably have entered into war with Mexico two or three years ago.

Personally, we readily grant that we know little or nothing of the bewildering theory and technique of naval defense. Therefore, we do not presume to speak on the technicalities involved. If the way to peace lies through threading the labyrinth of bureaucratic naval strategies, we are willing to stand by and trust for a while longer. But when even a layman sees almost unmistakably that the conventional and time-worn approaches to the question are being made, that recent advances in the progress of peace and international understanding are being practically ignored, it would seem to be incumbent upon him to rise and say that the time to trust the naval technicians has passed.

Premier MacDonald, in the British proposal to abolish battleships, opened the way toward a new era of naval armaments reduction. Had the United States accepted the proposal, our government would have been in a strategic position to make a reciprocal proposal for reduction of cruisers. Our delegation, however, saw fit to block the way and a golden opportunity was lost. A correspondent to the *New Republic* states the situation pungently, and perhaps rather caustically, in the following words:

"For once there is a real possibility that the nations of the world can engage in sweeping disarmament. Their governments are hard pressed on budgets, their peoples cry out for food, shelter, employment. The huge savings that would follow the elimination of battleships would be a God-send to them, and they are willing to make the considerable sacrifice of pride and tradition that would be required. But America is 'prosperous,' she rolls in wealth, she can 'afford' a billion-dollar navy. No other nation, no group of nations can tell her what to do—she has the economic and financial strength to

outbuild any other power in the world. Her word is law. If her admirals fancy a formation of battleships surrounded by a swarm of auxiliary craft, a splendid spectacle for newsreels, they can have it. If other peoples feel, then, that they must also saddle their people with this extravagant burden, that is no concern of ours. Correspondents in London and Washington reiterate, 'There is no change in the American position.' The hopes of the Old World are to be dashed to pieces as a sacrifice to the selfish stubbornness, the prideful vanity of the most powerful nation this earth has ever seen. The situation is, then, that the American people have not the interest, or the energy, to protest; other people can not."

In reply to such criticism as we have offered, particularly with reference to the proposed new battleship, our delegation would probably say that it is merely seeking parity with Great Britain, which is the *sine qua non* of American security; and that to secure parity we must have another brand new battleship. On this question of parity we quote the following paragraph by Professor Raymond Leslie Buell, Research Director of the Foreign Policy Association, who presented in the *New York Times* for February 2nd, a comprehensive article on the "Navy Needs" of the five naval powers:

"From the military standpoint, the security of the foreign trade and colonial empire of the United States is not, however, guaranteed by a formula of parity. This formula overlooks entirely the question of alliances. Suppose that Great Britain and Japan should combine against the United States. If we intend to make our sea lanes absolutely proof against all attack, we should undertake to construct a navy larger than the combined fleets of the remainder of the world. Even the most ardent big-navy men draw back from such a conclusion."

After all, the real question is, are we prepared to risk something for the peace of the world or not? If we are not, the personal conferences between President Hoover and Premier MacDonald some months ago will prove to have been rather futile and there is little hope for the London Conference. We believe that the enlightened public opinion of this country and of the other countries involved, is prepared to take such risk; especially so considering that this risk is infinitely less than is the risk of following the

obsolete, discredited policies of national defense that have worked such havoc in the past.

And what nation can better afford to take a risk for peace than our own? We are relatively a self-sufficient people within our own borders, we enjoy comparative isolation from possible enemies and are not surrounded by aggressive Powers. On this point we quote again from the *New Republic* correspondent:

"If there is any government that would appear to make a real sacrifice in eliminating capital ships, it is the British, and yet that course may be the only way it can secure a Mediterranean agreement that it can accept. Without such an agreement Great Britain will hardly be able to meet the very insistent American demand for reduction in cruiser strength. No matter what the actual importance of battleships may be in a future war, they are of major importance in this Conference. Of all the national positions taken at London, the American opposition to capital ship abolition is the weakest and most unconvincing. It could be given up with the least sacrifice, and if it is not, graciously, there will be little bargaining power with which the American delegation can urge others to make more real sacrifices. Nothing could do so much to create a new atmosphere of trust and confidence as a change of position at Washington."

The need, then, is to let our delegates know that we don't want so much of the kind of "defense" and "security" which they seem inclined to insist upon. We want security under the World Court and the Peace Pact and not under the old system that has provoked the great wars of modern history.

Just the other day we received a big poster from London showing what peace advocates over there are doing to influence the action of the Naval Conference. At the heart of the poster were our own President's words: "*We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us.*" "What should the answer be?" is the query that follows—and then the reply: "Let all the naval Powers give up their battleships."

Should it surprise us—that cablegram from London saying that the American proposal for a new battleship is the worst blow that the Conference has had?

Which Way Mr. World?

BY JOHN O'H. HARTE

SWIMMING in the ocean of naval technicalities and figures is a little harder now than it was at the start of the race. Some poor souls, indeed, have long since thrown up their hands in despair and have gone to the bottom with heads singing and ringing with figures of ratios, gun size, strength and range, knot speed, gun elevation, torpedo tubes and the other jargon of a highly specialized industry.

Now, however, through the maze is discernible a drift; if, indeed, it can be called such at this writing. And it is a drift that is distinctly disquieting to all good lovers of peace, art, quietness and industry.

Out of the smoke of battleships, cruisers, submarines and destroyers, it is certain, for instance, that France means what she says. She will not abandon the submarine, but intends,

rather, to develop the range of this sinister weapon. Of course she wants to see the battleship consigned to the bottom of the sea, and, as she has very few of these expensive ships she would not be much the loser if they were abolished. France then, more than any other nation in the London Conference, is pursuing a pre-war nationalistic policy with disastrous results to the peace and stability of the world.

Not so far behind France is Japan, which is still insisting upon an increased cruiser ratio, or strength, and it also considers submarines "defensive," and does not, therefore, want them abolished.

Italy, surprisingly enough, seems to want anything that anybody else wants, provided it is in the way of reduction. This Mediterranean nation, under Dictator Mussolini, is pur-

suing" at the Conference, as she has for some years between nations, the most enlightened and pacific of world policies.

America and Great Britain continue to eye one another carefully, meeting this move with that, and that move with this, with each of their delegations going into huddles every now and then to see that their statements and opinions agree. Between each of the nations there is no great difference in opinion, save as to who will be on the best side of parity when the London Conference adjourns and its delegates go to their several homes.

This close cooperation between England and the United States, the most noticeable and probably the most important event of the Conference, is at once encouraging and disappointing. It is good for the peace of the world that the two principal powers are friendly and are trying to cultivate that friendship. It is bad when such an alliance means overpowering force on one side against a group of smaller nations allied on the other side. And it is the alliance of force aspect that has annoyed, and is continuing to annoy, France, Italy, and Japan.

Out of this Anglo-American alliance, if it can be called such, is being born the idea that the navies must never be superior to one another, but must always be exactly equal. If this theory can be put into practice, it may be for the best. On the other hand, and largely as a result of this alliance, France is determined to create a "defensive" naval force sufficiently large to meet any menace to her colonies and with her right to transport troops and supplies across the Mediterranean. Taking the cue from Germany in the last war, she is building a large fleet of submarines, to strike at England, Germany or some other enemy, at the commencement of hostilities, and before either nation has a chance to protect its commerce on the seas with cruisers and submarines.

This is not encouraging, is it? Of course not; and that is precisely what we are trying to point out in this article. The present trend in the Naval Conference, an almost unmistakable trend, is towards the old balance of power scheme of things. That is, towards that state of affairs that places two nations or more on one side and an opposing group on the other; both groups being of almost equal size and power, and both doing their best to add allies to their cause.

The Kellogg Pact seems to have been buried at London. Both Mr. Stimson and the other delegates have talked openly of the possibility of another war, and are now bickering and campaigning to be on the strongest side in that eventuality. It seems that the Hoover-MacDonald conference has degenerated into a discussion of the next war's rules and technicalities rather than a spirited attempt to advance on the work accomplished by the Kellogg Peace conferences, the League of Nations and Pan-American arbitration treaties. And instead of tying America, more definitely into these bodies assisting world peace, our delegates are concentrating, instead, on mere armaments. This gradual "drowning" of statesmanship by technicalities is distinctly discouraging, and there would be room for genuine alarm were there not other things to consider.

On the optimistic side of things stand reduction and limitation. At this writing, and as was almost apparent from the beginning, there is little hope for reduction; certainly no hope for substantial reduction. Nationalism and selfish aims are running too high on all sides for that just now. But there does remain high hope for all-round limitation.

That is, cruisers will be limited to certain figures; destroyers and submarines to others. The Washington Conference accomplished this work for battleships, and the result is that existing figures, or ratios, in that class of ships stand a good chance of another slice. Despite all talk about "humanizing" submarine warfare—which is so much twaddle when it comes to war—if submarines and destroyers are now placed under limitation, it may well be that in another five or ten years, they, too, will be further reduced. And it is the limitation of cruisers and submarines, more than anything else, that

we expect to see adopted at the conference now in session.

Limitation of armaments is only a safety measure; it is the fitting of a safety valve to prevent really violent explosions. What, then comes to supplement limitation? Substitution, of course; that is, substitution of courts and machinery that will settle disputes that are now being thought only capable of solution by war. It seems ridiculous that in this day and age we should still have to urge this on our rulers, but such is the case. And we in the United States, especially, need to have this always in our mind, for this nation is strangely behind in extending the hand of cooperation to other nations in working for the common good.

There are only two apparent methods before the world just now for the peaceful life and expansion of prosperity and industry. One is to live in cooperation with other nations, with the United States taking part in international conferences, the World Court and the League of Nations. The other is for some powerful nation to build a huge navy and thus dominate the world by force. The latter method has always ended in failure, for sooner or later the powerful nation is overthrown by a combination of less powerful nations.

These are not pen pictures. They are alternatives in world policy that we today stand confronted with; they demand solution because they will not solve themselves. And they will never be solved satisfactorily if statesmen allow themselves to be submerged in technical details on the next war, when, in the Kellogg Peace Pact, of which they are all signatories, they have declared themselves never to resort to war. Is the Peace Pact a sham? We shall want an answer to that question sooner or later. For if our present statesmen insist it is a sham, then perhaps once again the people of this country will have to demonstrate, through their Senators and Representatives, that they stand behind their solemn covenants and promises regardless of the consequences.

And with this support of the Kellogg Pact, our support of international conciliation bodies will automatically come into being, unless once again we really lead the world in the pursuit of peace and happiness. As it is now, we are demonstrating to the world our hypocrisy in our own Pact by demanding another battleship and more cruisers, when instead of mere limitation it should really be reduction.

Philadelphia, Pennsylvania.

As from Man to Man

LAYMEN are bound to propagate their religion by speaking about it, by preaching it, in fact. Telling men the gospel, explaining what Christ can be to a man, is preaching, as Scriptural as any preaching can be made. Ministers ought to make this plain, and lay the duty of such preaching upon all their laymen, and teach them how to do it. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon. The true ideal of Christian evangelism is the propagation of Christianity, not by public preachers so much as by private conversation and the testimony of common men.

And no religious propaganda is likely to accomplish much that does not spring from, and rest upon, a family life, visibly influenced by religion. If men talk about Christianity to their fellows and have religionless homes, or homes marked by unkindness, harshness, distrust, their talk is as sounding brass and clanging cymbals. The home is the test of religion. And the best fountain and corroboration of religious testimony is the Christian home, where the family has its altar and prays and worships as a family, openly and unitedly, before the Father after whom it is named. When all our homes are evidently filled with the Spirit of Christ, then the gospel will spread as it will never spread from church or chapel.—ROBERT E. SPEER in the *Christian Advocate*.

From Our London Correspondent

Letters of Observation and Comment

PARLIAMENT is considering just now the repeal of the law against blasphemy that has come down from antiquity. As this law now stands action can be taken against anyone who says anything derogatory to the Christian religion. Only occasionally for many years, however, has the law been invoked, the last prosecution under this law being in 1921 when a man was sentenced to nine months' imprisonment.

The theory of the law as laid down by the Lord Chief Justice, Sir Matthew Hale, when it was passed in 1676, was that as Christianity is part and parcel of the laws of England, to speak in reproach of it (the Christian religion, and in practice this was made to mean the Established Church) was to speak in subversion of the law.

Many arguments pro and con were advanced when the bill for the repeal of the law was at its first reading. It was pointed out that skillful, astute writers such as H. G. Wells, Bernard Shaw, Bertrand Russell, Sir Arthur Keith, Aldous Huxley, etc., were able in spite of the law to express their blasphemous sentiments and still evade punishment, so that the law was only usable in the cases of those who were too blunt, unskillful or daring to evade it or to care to evade it.

Opponents of the bill advanced the idea that to take such action at this particular time would be taken as an encouragement by Soviet Russia in the campaign there aimed at the destruction of the Christian religion, as well as all religions.

Quakers have suffered much under this law, which was invoked in the legal action taken against George Fox and William Penn and others and which often resulted in imprisonment and whipping at the tail of a cart. Dr. Salter, a Labor member from Bermondsey, a Quaker, supported the bill. Dr. Salter stated that he believed that persecution of opinion and legal state pressure hindered the spread of Christian views and actually assisted in the spread of anti-Christian opinion. He further stated his belief that the Soviet Government was making a profound mistake in attempting to stamp out Christianity—"an attempt that would not succeed." He went on to say that "the history of the persecution of the Quakers showed that its effect had been to increase their numbers." It is quite true that under the law as it now exists Quakers are liable to persecution at any of their meetings.

It might be well for Quakers everywhere to think carefully upon this situation. Annual statistics of Quaker growth are not encouraging. A little persecu-

tion might help. If Quakers everywhere were absolutely true and faithful to what their faith stands for, perhaps the requisite persecution would be forthcoming.

YES, WE READ IT IN THE PAPERS!

Many distinguished visitors are in London during the sessions of the Naval Conference. One of these is Dr. Munch, the Danish Foreign Minister. His avowed purpose is to get material for his fight for a further reduction of armament in Denmark. When he returns to his country Dr. Munch will be well prepared to win sufficient support for his bill which plans to reduce the military budget of Denmark to 17,000,000 kroner (\$4,750,000). There is good prospect that this bill will become a law before the close of the London Conference.

Another distinguished visitor is Mr. Mencken, editor of the *American Mercury* and editorial writer on the *Baltimore Sun*. The *Mercury* is referred to in the English press as "that terrific debunking organ." Someone has likened Mencken to the cuttlefish whose pugnacious activities brought health and mobility to flabbier breeds of fish. The "whips" of Mr. Mencken, however, are not to be compared to the "scorpions" of Bernard Shaw.

Of course Will Rogers is here. "Herb," as Will would refer to the President, would feel easier about affairs if he (Will) would come, and so he just ran over. There was a little delay anyway in beginning his new picture, "They Had to See London," which is to be photographed in New York and the trip over will give Rogers a chance to accumulate "local color" and acquire "atmosphere."

TOO MUCH IMPATIENCE

If there is one thing more disheartening than another it is the unprincipled behavior of certain newspapers in their attitude toward the Five Power Conference. Two days after the Conference sat these papers began proclaiming against the slowness with which the delegates were getting down to work on the business which brought them together as well as protesting against secrecy. Were we not asked by President Hoover, Premier MacDonald and by the leading man in each delegation to be patient? Was not the magnitude of the problems to be handled described in detail? Was not the delicacy of the situation set forth clearly? Were not the objectives to be sought made known without reservation? Were not the alternatives of success and failure portrayed definitely? Yes, to all these questions. And yet there are plenty of editors who are ready to put in jeopardy

all these things just to feed sensation to the public and boost the stock of their papers. One could overlook this in newspaper editors—at least he could understand how they could scarcely, because of habit and propensity, refrain from capitalizing the situation; but it is almost impossible to pardon a member of one of the legislative bodies of one of the participating governments for venting his unwarranted criticism three days after the Conference sat in a petty speech in a session of the body of which he was a member.

IMPLEMENTING PEACE PACT

No more significant expression has been uttered in a generation than the one, "Implementing Peace Legislation." I believe Mr. Hoover is to be credited with this thought in his utterance about the Kellogg Pact. To accomplish this end is the business of the Five Power Conference. Mr. Norman Angel set forth the tremendous importance of this gathering in the following words: "The Five Power Conference will be, if it succeeds, the most important event of its kind in the history of the world. If it fails, it will assuredly be one of the most disastrous."

The importance of the Conference was plainly suggested by Mr. MacDonald in his speech broadcast to America. He said: "We can only banish war from our midst if we do it together. The alternative to agreement is rivalry in the manufacture of monsters of destruction, piled up taxation, and certain war." He further emphasized this by quoting Mr. Stimson as follows: "Too little means of defense gives a nation a feeling of insecurity; too much gives its neighbors a feeling of insecurity."

POWDER AND LOVE WIN!

That this is a woman's era was again proved when an attempt to limit the attendance of women at Scottish Universities was defeated. This took place at Aberdeen University, where the Students Representative Council of Scotland was in session. The resolution to limit was defeated by a vote of 21 to 10.

Interesting arguments in favor of limitation were advanced. The President of Aberdeen University stated that the presence of women in the classroom, the smell of powder which they brought so affected him that he was torn between "work and love." Others claimed that the presence of women was detrimental to the men and that it "subverted the social and economic structure." To limit attendance of women was regarded as a "safeguarding" measure, to use Stanley Baldwin's tariff reform term.

Those who argued against the resolution for limitation stated that to do so would be a blow to the work of pioneers in education and against the Scottish tradition of universal education. It was

also stated that to limit women would be a confession of inferiority of men and their inability to compete with women in the realm of the intellect.

The Quakers were certainly much ahead of the times when they first announced the equality of women with men. The world will catch up one of these days.

THEN LET'S GET CONFIDENCE

Why not disarm? Why all this carefulness and hair-splitting about "parity," global tonnage, categories, etc., etc., etc. A great journalist has said: "In the foreseeable future, America has no fear of Great Britain or Japan, not to mention France or Italy. Britain has no fear, Japan has no fear, and despite all the Mediterranean flurries, France and Italy have no immediate fear of each other."

Another way to approach an answer to the question of "Why not disarm?" certainly as it refers to navies, is the fact that in actual warfare these would be of little or no value.

Thus it remains that the only defense is for a spirit of mutual confidence among nations to spring up and grow so that a sense of security will obtain, not because of adequate defense but because of the lack of a need for it. The only path to such a desirable condition is that of personal contact, conference, the exchange of opinions and the friendship that will result from this course and which cannot be had in any other way. This is the reason for the Five Power Conference. This is the particular value of the League of Nations. Why not disarm? There is but one answer. Lack of mutual confidence.

NO CHIMES IN RUSSIA

A country with no church bells! That is the ideal of Soviet Russia. And this in a country where the church bell has been more prevalent, more significant, than in any other country. Russia has always been the country of church bells. Here are found the largest bells in the world. In Moscow, alone, at one time there were more than 5,000 bells. The campaign against church bells is being waged not only in Russia proper, but also in Georgia, where Christianity antedates the forcible baptism of the Kievan subjects of the then king by 600 years—A. D. 379. Quantities of metal will be obtained from the confiscated bells, this probably being a strong auxiliary motive in the campaign against them. What will be done with the metal? Will it be recast into guns? Probably not, as it would be unsuited to this purpose. But will the funds received from its use on other lines be used to increase war equipment? God forbid!

John Bright, the English Quaker

statesman, was a man of most rugged character. That he had a sense of humor is shown by a little story. It was his common practice to sign his personal letters, "Yours respectfully." At one time, however, he departed from this custom. In closing a letter to a particularly pertinacious and pestiferous correspondent he wrote, "I am, Sir, with whatever respect you deserve, yours respectfully, John Bright."

THIS IS SERIOUS

A new word has recently come under my notice which might well be added to the vocabulary of college administrators—presidents and deans. Glasgow University administers a form of punishment which is called "rustication." The infiction of this punishment means that the student so dealt with is not allowed to take any part in the ordinary affairs of the University. He is even denied the privilege of attending classes. To be "rusticated" is apparently a serious punishment.

DISCRIMINATION AGAINST ARABS

Mr. Jamaal Husseini, an educated, cultured, Arab gentleman, a citizen of Jerusalem, is in England laboring in the interests of the delicate situation that prevails in his country. In 1915 the Arabs of Palestine were promised independence, both by the accredited British official and by General Allenby, who spoke in the name of Great Britain, France and the other Allies. At the Versailles Conference this "independence" took the form of a mandate; but in the case of Palestine the mandate took a different form than in that of other countries so dealt with in that, whereas other countries were granted the privilege of establishing their own local government under the supervision of the country assuming responsibility, Palestine (or the Arabs) was not allowed its own local government. Another irregularity in the treatment of Palestine as compared with that accorded other "mandated" countries was the granting of the privilege to the Jews of establishing a National Home in Jerusalem, no particular concession being given to the Arabs to offset this favor to the Jews. This arrangement was the result of the "Balfour Declaration" and clearly violates one of the Articles of the Covenant of the League.

Still further, the Jews have been allowed unlimited immigration into Palestine, thus raising their percentage of the total population in ten years from seven to sixteen percent; while the circumstances obtaining, because of the transfer of Palestine from the jurisdiction of the Turkish Government to the mandate under England, prevents the return to Palestine of a large number of Arabs, estimated at thirty thousand, because of

impossibility of getting passports back to their native land. These people went to various countries in both North and South America prior to the Great War, and now, having amassed a competence and desiring to return, find themselves without a country. The only way for them to get passports is to become citizens of the country where they now dwell.

That there is something sinister back of this whole situation is well authenticated by the favoritism shown the Jews. To enter into a discussion of all this would be beyond the scope of this brief statement; but that there are "vested" interests in control is evidenced by concessions in various commodities given to the Jews. Even the Dead Sea is to be exploited for its deposit of salt and other chemicals by a Jewish Syndicate. It has been pretty well established that a great German Syndicate, controlled by German Jews, referred to frequently as "The Octopus," is the "power behind." The vast majority of the Jews who have returned to Palestine are from Russia and Poland.

The discouraging thing about all this is that it is quite clear that the League of Nations has not dealt with vigor with the very evident unfairness in the situation; but for some reason or other—and again vested interests come to the fore as the reason for this weakness—it has shied around the embarrassing issue. It is high time the whole situation be cleared up. The League of Nations will not win the admiration of peoples by such unfair practice, even though the country in question be weak. Great Britain, too, is losing the respect of the Moslem world (and it must be remembered that many hundreds of thousands of her subjects in India are of that faith) by the practices that are being used in Palestine.

PEOPLE WANT PEACE

Now that the House of Commons has actually approved the signing of the "Optional Clause" one more step—and in the opinion of many, a step of great importance—has been taken by Great Britain in her work along with other nations to create a positive system of law to replace the international anarchy which prevailed prior to 1914. One of the most astounding things is that there should have been any opposition to the step. Sir Austin Chamberlain, who might be called a "bitter ender" or a "last ditcher," led a feeble but futile attempt to defeat favorable action. There have been three great "steps" or advances prior to the signing of the Optional Clause in this process which has given to the world "law" in the place of "anarchy," namely, the Covenant of the League of Nations, the Locarno Treaties, and the Kellogg-Briand Peace Pact. As already mentioned, President Hoover, I

believe, coined the phrase "Implementing the Peace Pact," but a little thought shows that these four steps are themselves "implements" of international law that immeasurably increase the efficiency of the practices of nations in the peaceful settlement of their differences. The Optional Clause is based upon the principle of agreeing to arbitrate in advance upon any legal matter, no matter how satisfactory or unsatisfactory arbitration proves to be. In all this advance one thing stands out in bold relief: the peoples of the earth want peace. Occasionally a politician reveals the fact that he would be willing to risk war rather than make some sacrifice of imagined national prestige, but the people have little sympathy with this—they want peace.

DAVID M. EDWARDS.

AFTER A HUNDRED YEARS

Scipio Quarterly Meeting was held, February 2, at Poplar Ridge, N. Y. Margaret R. Parker, who is a member of the Poplar Ridge Meeting, was given a warm welcome after her long absence from Quarterly Meetings. Ida T. Parker, pastor at Perry City, N. Y.; Nellie Shaw, resident minister at Perry City, and Henry M. Vore of Unadilla Meeting, besides all appointed representatives, were present and participated helpfully in all sessions.

Henry Vore brought the message in the meeting for worship, speaking from the theme, "The Cheer of Victory," and using the text, "Be of good cheer: I have overcome the world." At the opening of the business meeting the clerk, Elizabeth L. Hazard of Union Springs, read the minutes of Scipio Quarterly Meeting held in Second month, 1830. In answer to Query one the reply read, "not quite clear of sleeping in meeting." One Friend ventured that in view of the disturbing time through which Friends were passing at that date, perhaps it was best to have voiced their concerns because Friends slept in meeting rather than to have indulged in more controversial matters. Perspective in the light of history is sometimes good for spiritual as well as mental growth. In this case it seemed to stimulate an active participation in the business to be considered.

A "bench" full of Junior boys in the Bible school had a happy surprise when Henry Vore related several stories of his boyhood when he and President Hoover were growing up together on adjoining farms near West Branch, Iowa.

Margaret Parker spoke on Sunday evening to the Barnes Hall Friends at Ithaca.

On February 9, Livingston Crouse, a Christian Indian chief from the Onondaga reservation, was the guest of Poplar Ridge Meeting. Friends and the Indians being the theme for the Race Relations program.

Peruse It and Practice It

Timely Topics Tersely Told

THE EDITOR of THE AMERICAN FRIEND has a "Read It or Leave It" page appearing at times in the paper and judging from the comments that are made there are few people who take THE AMERICAN FRIEND who do not "read it."

If we have any suggestions to make about a series of Timely Topics Tersely Told, we would say, "Peruse and Practice It."

Stewardship is a topic almost worn threadbare by frequent use and is not as popular as other subject matter that might be used, but we are proceeding on the basis of "not what we want to hear but what we should hear."

Most people think of Stewardship in terms of money rather than in terms of life. The hitherto primary purpose of Stewardship has been the raising of money rather than the building of character and most of the Stewardship literature, preaching, and teaching has been of legalistic nature in which the tithe or a tenth of one's income has been insisted upon as a Scriptural requirement.

Julius Earl Crawford in the foreword to his book, "The Stewardship Life," very properly says: "The giving of money and of time for the service of the Kingdom of Christ is a most important practical aspect of Christian stewardship, yet we can no longer confine its interpretation and application to these alone. Neither is Stewardship synonymous with tithing. It comprehends the responsibility of the Christian in the many relationships of life. It emphasizes the element of obligation that inheres in the gospel. It takes into account every phase of human living. It is the sense of personal responsibility of the individual to God in the matter of possessions of all kinds—life, time, talent, energy, money, and all forms of power or wealth."

Stewardship suggests another much used and almost abused term because it has been used so carelessly; namely, "Consecration." Some one has said, "If we do not crown Him Lord of all, we cannot crown Him Lord at all." There is an obligation upon the church to give every youth and every adult the opportunity to come into full possession of the power of the religion of Christ—and if Consecration can be so vitalized and clothed with personality as to call into action all human powers and possessions, then we shall become indeed and in truth stewards ready to give an account of our Stewardship, for we shall have realized a broader type of Consecration and a higher order of benevolent giving that would hasten the coming of the Kingdom on the earth. We are "stewards of the manifold grace of God," (I Peter 4:10) and as such we have a duty to perform in extending this grace of God until it is shed abroad in the hearts and lives of others. We are stewards of property, the greatest material force on earth, and we should use it to enrich our own lives by enriching the lives of others.

C. O. W.

By Donkey to Moslem Villages

BY LOUISE A. STINETORF

YESTERDAY I had the opportunity of doing something I had long planned to do, even before I left America. I went out to one of the little outlying villages with Nameh Shalah, the Friends Bible woman.

I taught my four classes in the morning, and started my lunch, but I had to finish hurriedly, for a half dozen little girls kept popping their heads in the door to call excitedly, "Mrs. Stinetorf, your donkey's ready." I pulled on my hat and dark glasses as hurriedly as possible and ran out the back door. There stood the cutest little donkey possible—if any animal with ears a foot long on springs and hinges can be called cute. It really looked so little and inoffensive that I felt half-way ashamed to pile some hundred odd pounds onto its back, but I stifled that nobler feeling and perched myself just within reach of both its ears and tail. No, I didn't guide the donkey; I didn't do anything but just sit there and thank my lucky stars that Nameh was with me and apparently knew the strange language one speaks to donkeys. When we went up the hill, I held to the front of the saddle; when he went down hill, I held to the back—and hoped—and feared!!

Out to the south we went, across the Ain Areek road, and heading down into a stony valley. Always ahead of us, on a little hill, loomed Neby Samuel, a holy place connected with the life of the prophet Samuel. The tall spire of the church stood out against the horizon like a sign post pointing out the way for us. All along among the rocks were many delicate little lavender flowers, crocuses. Native flowers here bloom during the winter season, and the crocus is the harbinger of the beauty to come after the rains. In many places were dark green leaves, narcissi already creeping out of their rock homes in anticipation of the showers that must surely come soon.

Presently the thorns in the harvested wheat fields gave way to vineyards, and these in turn to fig and olive orchards. "See," said Nameh, "there is the fountain." But look as I would, all I could see were trees, terraces, and a herd of goats with their shepherd, until a bend in our path brought us face to face with the village well, from which women were drawing water. My half dozen Arabic words didn't permit me to converse what one would call fluently with them, but I was glad that I was able to say, "Saida."

I abandoned the donkey—not without some fear that I was a hopeless cripple and might not be able to get along without him. We turned the corner of a tall rock wall and came upon a woman sew-

ing and making grape molasses in the corner of her yard. The kettle holding the grape juice was imbedded in damp clay with a little hole for the fire. The fuel of the peasantry of Palestine is the thorns that the women pull up from the wheat and carry to their homes in enormous loads on their heads. The thorns are not nearly so substantial or stocky as many of our weeds, and consequently the little heat they make must be garnered very carefully.

TRUE ARAB HOSPITALITY

About the woman sat her five tiny children and a neighbor. A straw mat was spread out on the ground, and a small mattress placed upon it, the seat of honor that the Arab sets for his guest. Nameh explained to me that a Friend visiting in Jerusalem a few years ago had asked her to read the lesson always and then talk if she cared to. The attention given her I have never seen equaled in an American church. I couldn't help thinking as I sat and watched that surely the people are as thirsty for inspiration and guidance as the parched land is for rain.

From this house we went on to another, and another, and another until I lost count. In each place the same seat was spread for us, the same questions were asked about the "Americanee sitt" (American lady), the same rapt attention given to the Bible lesson, the children's eyes doctored and little bottles filled for use until Nameh should come again, and always food was pressed upon us.

The "Americanee sitt" was an object of quite frank, and so far as I could see, uncritical curiosity. The women touched my hat, my dress, my hands, and asked me to put on and take off my dark glasses, asked me to talk "American" so they could hear how it sounded, and most important of all wanted to know if I came from Detroit, Chicago, or Brooklyn. It seemed to me that every woman had a husband, brother, father, or perhaps all three, in America. One mother asked me if I knew how she could reach her son in Detroit; she had not heard from him for twenty years. Again, three sisters and their sister-in-law asked me if I had been seasick on the boat. Their brother and husband had left only a few days ago, and they were worrying about him. Too, how would he understand the people of America when he got there? Y'Allah! It all rests with God!

Coming home I asked Nameh if some time I might go with her to a Moslem village, and she laughed. We were just leaving one. She went on to tell me of the curtailment of her work after the

Moslem disturbance of a year ago, and this same village was one, away from which she had been warned. At the end of only two weeks, one of the sheiks of the village came to her and asked her why she did not visit them. "Are you afraid?" he asked; "you know we have been warned against the Christians." Then he added. "We love you, and we would shed blood to protect you."

So I had been in a Moslem village! And I was very cordially invited to come again with Nameh. And would I, the next time I came, please learn Arabic so they could talk with me? I am going back again! But I am not going to wait to do so until I have mastered one of the most difficult languages in the world.

SPRING RIVER QUARTERLY MEETING

The Spring River Quarterly Meeting was held at Alba, Mo., February 7-9. It began with the meeting of Ministry and Oversight at 2 p. m. Friday, and after the business Abijah Wooten led in a discussion on the topic of "Conversion." Friday night, Alden L. Knight, pastor of the Independence, Kans., Friends Meeting gave a very helpful message from the text: "Be still and know that I am God." (Ps. 46:10) He showed how the noisy soul shuts out the voice of God and made the fact so plain that it pays to listen to the voice of God.

The department of Religious Education had charge for a while, then Alden Knight brought another edifying message from the text: "God hath in these last days spoken unto us by his Son." (Heb. 1:2) He told how God speaks through the words, works, life, etc., of Jesus to us today. The business session in the afternoon showed a good interest in the work of God's kingdom in this section. And at 4 p. m., the Y. P. S. C. E. Union had a delightful social time at the home of Melda Swoveland. At 8 p. m. the C. E. Union had their business meeting. The Friendship society carried away both the prize banners for efficiency and attendance, then followed a fine program for our C. E. Union president, Irene Fay, gets things done.

After the Sunday School, Alden Knight preached a splendid sermon from the text, Heb. 11:1, about God's message. Sunday night, the C. E. Union met with about ninety present and had a fine prayer meeting using the regular C. E. lesson. Walter Honey was the leader. After this, Alden Knight preached another helpful sermon. Several times during the quarterly sessions the house was full and all were glad for the coming of Alden Knight and wife who had charge of the work at Alba about twelve years ago.

Sometimes it is our duty not to suffer.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE WINTER'S WORK BEGINS

In all our European Centers, the work of the winter is very different from that of the summer. The summer is devoted to tourists, to delegations, to conferences, to summer schools and students. The contacts are short, but may be most important, in helping the representatives of one land to see and understand the life and thoughts of another.

In the autumn begins the *regular* work—the clubs, the luncheons, study-groups, library work, lectures, socials and all the other ways in which our representatives are trying to build up reciprocal understanding.

Our Geneva Center has much to do with the many semi-official and private international organizations which center in Geneva. Bertram Pickard, of our Center, was a leader in the work of bringing these organizations into a Federation for mutual information and assistance. Forty-six such associations now belong to the Federation, of which Bertram Pickard is Honorary Secretary. The Federation's first Ordinary General Meeting since its inauguration in June was held at our Center, on November 29th. As the League of Nations is planning to establish a center in a new part of the city, many other interesting plans are developing from this, and the Federation will play an important part in the creation of "the new Geneva" which is coming.

SATURDAY AFTERNOON SOCIALS

Beginning with November, socials are held at the Center each Saturday afternoon, bringing together a group of from 20 to 40. In addition to the pleasant social hour, there is, each time, a short arranged program. An illustrated talk on Greenland, a presentation of one of the Little Plays of St. Francis, a lecture on "Humor in Modern Music," illustrated on the piano, are typical of the interesting offerings.

The entire community of Quaker children in Geneva—twenty in all—gave a little Nativity Play at Christmas time, first for parents, and then for a larger audience.

The December report mentions the anticipatory pleasure with which the Center expected the visit of Rufus Jones about the middle of January.

INTERNATIONAL DINNERS IN GENEVA

Four years ago the Friends' Center began a series of monthly international

dinners on behalf of these same international organizations. The idea has proved most successful, and has been of tremendous value in bringing about personal friendship among the representatives of the world gathered in Geneva. The fifth series began most auspiciously on November 22nd, when about eighty people heard Felix Morley, of Baltimore, speak on "Some Present-day Tendencies in American Foreign Policy." On December 10th, a still larger group—120 persons—heard the address of Monsieur Robert de Traz, a Geneva editor, on "The Spirit of Geneva." This dinner was remarkable for the large number of Genevese who attended, and for the lively and interesting discussion which followed the lecture. Succeeding gatherings throughout the season will, likewise, be addressed by men of various countries, each of whom has a real message for a group in the world's center.

THE IMPORTANCE OF GENEVA

Though the newest of our Good-will Centers, its position at the "world's capital," makes our Center there the International Center, all the others being necessarily somewhat influenced by the countries in which they are located. Friends in Geneva occupy a position of special influence and wise publicity, not only among residents in Geneva (both Genevese and foreigners) but amongst large numbers of visitors, who hear of the work of the Federation of International Organizations, and share in its monthly gatherings. Additional funds for this Center would make possible a larger personnel, and even more effective work in this activity which is already of world-wide value and significance.

PEACE EDUCATION AT HOME

The Friends of Fountain City, Indiana, are reading "All Quiet On the Western Front." By way of background, they gathered information first on the author and why he wrote the book. Now they are passing it around, and "are strongly in approval of the book." They are using the Service Committee's Notes on Current Events," at frequent intervals in the Sunday School, and elsewhere, as possible. They are preparing for a peace evening or afternoon after a Quarterly Meeting, when a peace playlet and other numbers will be given. And immediately thereafter, work will begin for a Youth Peace Contest. They have also asked to have the fall regional meeting of

medal contestants in preparation for the Yearly Meeting contest, held in Fountain City. One of the members of the Peace Committee said some time ago that peace seemed to her "such a prosy subject." Now, she "wants to talk it all the time," and is preparing a paper for the Community Club.

It is such work as this, *right at home*, which is preparing the minds of our people for world peace. We should be glad to hear from other Friends or Meetings, of their individual efforts in the common cause.

THE FIRST-DAY SCHOOL GIFTS

Sixty-four Friends Sunday Schools have sent us the Good-will Chain blanks filled by the children during the five-week period last fall in which they learned something each week of the work of the Service Committee. About \$700 in all was received.

ESSAYS ON PEACE SUBJECTS

Allice Dunbar-Nelson's desk in the Service Committee office is to be vacant from the 20th of January until nearly the middle of March. The Secretary of the American Interracial Peace Association is to be visiting and speaking at over twenty-five schools and colleges for Negro young men and women in practically all the Southern States, from Virginia to Louisiana. Student group conferences, seminars, informal group discussions will be held everywhere.

Before she left, however, she had worked up a Student Essay Contest in peace subjects. All colored students of Senior High Schools and Junior Colleges or the first two years of college are eligible for this contest. The essays, from 1,000 to 2,000 words long, are to be handed in not later than April 15th. Four prizes, of fifty, twenty-five, fifteen and ten dollars, will be awarded, on June 15th. Among the suggested subjects are: "Youth Looks at World Peace," "The United States and Russia," "The United States and the World Court," "Renunciation of war as a Instrument of National policy."

The A. I. P. C. needs and desires new members. The membership dues are only one dollar. All who are interested in peace work among our colored neighbors, and in efforts for understanding between our two races are invited to join.

MORNING MISTS

Stagnant minds
Befog the dawn
Until the darkness
Is all gone
And earth's new day
Sweeps on, sweeps on. . . .
HARRIET OLDS HENDERSON.
Washington, D. C.

The Christian Life

A Quest for the Mind of Christ as Found in the Sermon on the Mount

Conducted by **Ralph H. Boring**

LESSON VII

THE SERMON ON THE MOUNT AND RELIGIOUS EDUCATION

The purpose of Religious Education is primarily character building. Whatever the weakness of the Bible School may have been in the past, it functioned to a marked degree in this respect. The children were held and tied to the church. The new emphasis in Religious Education has justly pointed out that the great weakness in the Bible School has been the School part; and the reason for that has been largely the volunteer, untrained corps of teachers and officers. We realize now that the volunteer teacher will likely put more of self into the work than one paid to do it, but on the other hand, the untrained cannot challenge the mind of the pupil as well as the emotions and lead him out into a comprehensive view of the "breadth and length and depth and height" of the Christian life.

But there is no longer any reason why we should not have both. The school part has developed to the extent that there is accessible to every teacher and officer all sorts of schools where they can catch a wider vision of the tremendous task they have undertaken—the guiding of tiny feet into and in the pathway of life. This task was not committed to angels, but to parents and teachers.

It might be expected that the school emphasis would be carried too far in technique and equipment. That is what has happened. But at the present the movement is readjusting itself and getting its bearings. They are talking about life situations, life and religion, the application of Christian teaching to actual and practical living. The whole of life is pictured to the child and it must be filled with the spirit of Christ.

The Sermon on the Mount embodies in concrete form the principles of Jesus. It is the solid rock foundation to build life upon. We find these principles in action in all parts of the Bible, in church history and in our own days. All this enters into Christian teaching. All goodness, beauty and truth wherever found need to be used. Life is a whole and not divided into compartments. The whole of it must be Christianized.

With this in mind, let us form a simple educational creed that may be suggestive to parents and teachers, as well as all Christians. I got the idea several years ago from an address given by one whose name I have forgotten. There are four articles.

Article 1. I believe in the Primacy of Persons. They are sons of God. In them dwells the Holy Spirit of God, as the fundamental part of his nature. The sacredness of human personality has not yet dawned upon us. When we come to evaluate properly human personality we could no more shoot a fellow being to death than we could shoot Almighty God. The most important thing in the world is to get men to realize that manhood is worth more than money. The whole universe is set up as a perpetual trust for persons. The only reason for the existence of things is to develop personality. The whole universe revolves around the significant value of human beings. This conception of self and others is comprehensive. It not only applies in war and murder, but also in the industrial, economic, social, and all realms of life. We Christians profess to be monotheists, but in reality most of us in many respects are polytheists—a god of war and a god of peace; a god of home and a god of business; a god of patriotism and a god of other folks; a god of the white race and a god of other races. And we try to believe that they dwell in the same house and that we at all times live in the spirit of Jesus. To believe in people is to believe in God. To love people is to love God. Human personality is sacred—a spark of the divine dwells within. Certainly it is fundamental to give children and youth such a conception of human personality.

Article 2. I believe in the Personalization of Truth. Truth has always been transmitted through personality. The great laboratories of all the sciences are valuable only as they make scientific truth useful to man. Truth as it is lived and worked out in the great laboratory of life by magnanimous souls is made accessible and useful to others. We see God through the best people we know. Above all he is simplified and made real and useful to us in the Person of Jesus. The truth of God is personalized in Christ. In the words of Donald Hankey: "I am willing to bet my life that God is like Jesus Christ." Truth is first of all transmitted through great living. Words and actions help to crystallize the truth, but unless life itself is truth, all else is of no effect. They amount to "words, words words." God's Kingdom will come in proportion as men open their lives to the great Father of all as we see him in Jesus and as we observe his working in the lives of all great souls. It is the great Tri-unity: "I in my Father, ye in me and I in you." Nothing can defeat the tremendous forces of evil but the combined moral and spiritual power of thoroughly Christianized persons. It is the power of God working in and through us. It is this indescribable, this intangible something that lies too deep for words that constitutes all

real teaching. As some one has said: "It is caught rather than taught." Mere words form the weakest part of teaching. Sooner or later the bare soul of the parent and teacher is seen by the child, and he becomes what it is. Children never do what we say but what we do. They do not become what we admonish them, but what we are. God give us more great living!

Article 3. I believe in the School; in any school—the home, the school of God's own appointing. The school is the best method of putting forth truth into the bone and fibre of life that has been found. The school is a slow method. It takes twenty-five years to put the youth through the process of education today. Wouldn't it be fine if we could hurry it up and have it done within a year or two? But nothing can hurry the process of education. Education can go no faster than life unfolds. There can be no intermissions—if there are such we miss a stage of growth and leave a weakness in character. It must be continuous. There is birth, adolescence, youth and maturity in the spiritual as well as the physical life. The man who is converted at sixty is a spiritual babe. Nearing a sharp curve on the highway we see the sign, "Go Slow." If we are wise, we shall endeavor to see the caution signs in the lives of youth and help them turn the curve without disaster. Life is one great school and we are all students.

Article 4. I believe in the Transmutation of Profits into Commodities of Higher Value. That means the changing over of surplus profits into spiritual values, into Christian character. It means that the kingdoms of this world are to be transmuted into the Kingdom of God. If that is true, then many of us are spending our energy upon things as such, and thus we already have our reward. We have not learned how to transmute. I once heard the Principal of a Boys' School in Tennessee tell about a father who sold a mule to keep his boy in school. This lover of boys remarked that the father transmuted the mule into the boy's head; and the mule was glorified. Property must be transmuted into character. A retired, sick, rich man invited the president of a girls' college to his home for a conference. The conversation was rather indefinite and seemed to center in a girl in the community who was a graduate of the president's school, and who had impressed the rich, sick man with her beautiful Christian character and the service she was, upon her own initiative, rendering in the community. At last the president asked his host what he wanted. The reply was: "I can't get what I want till I get away from what I've got." He gave the school a million dollars. He started the transmuting business.

This physical world of ours must be

spiritualized. A larger or smaller portion of it is given to each of us to minister to our physical needs and to lead us into the higher life. It may bless or curse, according to the way we use it and teach others to use it.

The Sermon on the Mount is an inexhaustible source of teaching material. It is a perennial spring from which we may drink and keep on drinking. It is the starting place for all great teaching. There we find the Eternal, the home of the Soul of Man. Having found it we are able to teach others. The "I Believes" found here are fundamental. All others are incidental.

PUGET SOUND QUARTERLY MEETING

Puget Sound Quarterly Meeting met in Everett, Wash., February 1, 1930. Delegates and visiting Friends from both local meetings were present including Jesse and Luella Coppock and daughter from Peshastin. David White, member of West Branch Meeting in Iowa, gave an expression in few words. All present were urged to take the opportunity offered in the meeting for worship and many responded with helpful words. Scripture reading was from Romans 10, and messages given were along the lines of George Fox's life and what he had given to Friends and the world.

At noon all were invited to the basement where an enjoyable repast was shared, and at 1:30 we again convened for the business session. Mindful of that Arms Limitation Conference being held in London, the meeting paused for a few minutes, in prayer. The local meetings were urged to continue in efforts with peace contests among young people so that by another Q. M. a Gold Medal contest may be held.

The Missionary Committee gave a very cheerful report showing money contributions as required by the Yearly Meeting, and also aid of a local nature among the needy in home cities.

Friends are very proud of the young people who through the leading efforts of Henrietta Welch are putting a young Cuban girl through high school down in Cuba where this scholarship is presented. The monthly church nights are sponsored by this committee in Seattle. In Everett there is a strong growing life in the Christian Endeavor.

ACTIVITIES AT EVERETT

The work of the Friends Church at Everett, Wash., is prospering in a mighty way under the leadership of Wayne and Maude Smock. Real foundation work is being done. Evangelism is the predominant factor around which many activities revolve. In some of the regular Sunday morning services the



THE MEETINGHOUSE AT NEWMARKET, ONTARIO

The report for last year from Newmarket Monthly Meeting to Yonge Street Quarterly Meeting of Canada Yearly Meeting of Friends makes mention of growth in every department of work. Frank C. and Lucille D. Guyatt have rendered helpful service in meetings for worship and in religious education as leaders. The meetinghouse has been renovated and the new lights and windows add to its appearance with shrubbery, an interchangeable bulletin board and other visible improvements. The adjoining parsonage was also renovated inside and out.

The attendance at meeting, especially Sunday evening, and at school of religious education, has been increasing steadily, the young men and boys outnumbering the girls. The recently reorganized choir and school orchestra add effectiveness to the services. The Senior and Junior Christian Endeavor societies have begun the new year with plans for more effective work. The missionary so-

ciety maintains good interest. The financial condition is good with the largest budget in the history of the meeting provided for, with no indebtedness because of property improvement. Sixty new members were received last year, none of whom had belonged to any other church. The Vacation Bible School last year, with an average attendance of fifty-seven, was considered very successful and will be made an annual occasion. This year it will be held July 1-13. The spirit of the meeting is toward unity, growth and service in the community and the outlook is bright with promise for even better results.

A pamphlet bearing the above picture contains the pastor's letter to the congregation, the meeting calendar, the financial report for last year, brief reports on departments of work, a reprint of the Queries for personal perusal, and the organization of the Monthly Meeting for the new year that each family may have a copy.

revival fire breaks forth and people of different walks of life make their way forward for prayer. Up to this time, since September 1, 1929, nearly fifty souls have sought to know Jesus Christ.

The Sunday school is building up in attendance and interest and also the meeting for worship. The prayer meetings are really prayer occasions. The pastor, Maude Smock, had a concern that a C. E. Society be organized. Three meetings have been held when not less than twenty-five people have been in attendance each time. The Lord has been sending in other young people whom he has been saving. Most of this group of young people are willing to take part in these services in vocal prayer, talks, etc.

"The Christian Service Society," organized since September 1, is doing splendid work. They meet twice a month,

and have been studying the Sixth Annual Report. A missionary offering is always given. They are helping to support a girl in Cuba and are working hard toward the goal of paying regular monthly payments to the United Budget. The Sunday school has begun recently to give all the offering received on the first Sunday in each month to the United Budget.

A Manufacturers' dinner was given recently at the Y. M. C. A., when 176 tickets were sold, the proceeds to help pay for a new furnace. The finance of the church is prospering very nicely.

The pastor has been making fine contacts with different organizations of the city. She gave an address before the annual meeting of the Y. W. C. A. and has received calls to address other organizations. The Smocks are finding a wide field of service in this city.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WE CALL THIS SERVICE!

EDITOR OF THE AMERICAN FRIEND:

Toronto Friends will want to do everything in their power to make the stay of Friends in Toronto during the International Sunday School Convention in 1931 a pleasant one. As the plans for the convention progress we shall know little more about what we can do.

In the meantime we would like very much to know who is coming. Would friends please notify G. Raymond Booth, 113 Maitland Street, Toronto, (5) Ontario, as soon as they decide to come? I shall be very glad to correspond with any who are thinking of coming. Information about railroads, highways, hotels, customs regulations, etc., will be gladly investigated.

If vacation trips are planned after the convention I shall be glad to secure authentic information about Muskoka, Niagara, Thousand Islands, Georgian Bay, the north woods, etc. Toronto itself is a city of rare beauty and charm.

It is hoped that Friends conferences will be held at the Friends Meetinghouse and that those who are in the city will worship with us on Sunday.

G. RAYMOND BOOTH.

Toronto.

FOR FRIENDS CENTRE AT BEIRUT

EDITOR OF THE AMERICAN FRIEND:

A few weeks ago I spent three days at the American University of Beirut. There I was tremendously impressed with the concern of the Syria and Palestine Yearly Meeting of Friends for a Friends Centre in the University.

There is nothing in the Near East which excels Beirut University as a seat of culture. Cairo, as a city, leads this corner of the world in literary pursuits and intellectual atmosphere. It is the publishing centre for Arabic literature and Islamic thought. This city on the Nile, moreover, is the most advanced politically and economically. Yet it has nothing to compare with the American University of Beirut. I am not forgetting Cairo's university, Al-Azhar, which is the oldest university in the world—(this ancient seat of learning was founded in the tenth century of our era)—which draws students from China, Russia, India, Turkestan, Persia as well as the whole Near East. I am not unmindful of these 15,000 students of Al-Azhar. But, on the whole, this institution is laden with the defects as well as the merits of medieval learning. Al-

Azhar is reactionary and backward-looking. Not so with Beirut.

This American centre of learning perhaps suffers from the ills of modern education as Al-Azhar does from medieval ideas. There are something like 1,200 students at Beirut recruited mostly from Arabic-speaking countries—Mesopotamia, Syria, Palestine and Egypt with a good sprinkling of Armenians, Jews, Greeks and other Near Eastern races.

These students are reared in an atmosphere of culture, come from homes where religion is everything and where learning is talked about with reverence. As a rule our students are more serious than American students. Rihani once said, "The West dances but the East prays."

This student body is in the process of adjusting itself to modern nations. It is seriously endeavoring to bridge the chasm of from five hundred to one thousand years. It is desperately attempting to reconcile Islam, Christianity, Buddhism, Judaism with Einstein, Edison, Jazz, the Moving Pictures, free love, and Bolshevism. They are constantly comparing the Koran and the Bible with Bernard Shaw, Wells and John Dewey. One of them once told me that it would be better to read John Dewey in the morning assembly than Isaiah. Football, track events, cold showers, going about bare-headed, as well as co-education, are at loggerheads with Eastern notions and conceptions of education.

As far as I can observe, these students do not make the adjustments. They are torn between two systems. They are dazzled by the new and contemptuous of the old. Their perspective is imperfect, their vision is warped. They lose their sense of proportion and it is not their fault altogether. Their feelings must be like those of the poor freshman whom I saw tossed up and down on a blanket. How can they see things straight when they are hurled from the harem to the latest Broadway films?

These boys are rabid nationalists and often chauvinistic. They give up many valuable ingredients of their social and religious heritage without gaining an equivalent from their modern education. In many instances the new process leaves them only half-baked, raw and crude.

Their attitude towards religions leaves much to be desired, in my opinion. They laugh at religion and scoff at religious people. The University is doing its best to correct their vision. It is doing much

in a religious and cultural way, but it cannot cope with the situation. The mass is too great and the time is too short. Moreover, there are many barriers of language, race and social practices between faculty and student body.

I am tremendously impressed with the concern of the Young Yearly Meeting for a Friends Centre. I do not look for spectacular results. Such work will be as slow, unperceived and modest as the growth of oak trees. A Friends Centre to touch a few students at a time and saturate them with the spirit of Christ and brotherhood would be eminently worthwhile. A touch of home life, a bit of social contact, a discussion over the tea cup and a chat before the fireplace would do a lot. There may be a Friend or a group of Friends in England and America who are interested in such a venture. It might take about £500 to £1000 a year to make the experiment possible. A man and his wife are necessary plus a home. We would like to hear from any Friend who is interested.

KHALIL TOTAH.

Friends Boys' School,
Ram Allah, Palestine.

"SPEAK OUT AND BRAVELY"

EDITOR OF THE AMERICAN FRIEND:

Has not the time fully come when those who desire not only to retain the Eighteenth Amendment to the Constitution but to see it more adequately enforced, do their part to carry on dry propaganda through their local press throughout the country? There is no doubt but what the press of our large cities is doing a great deal to break down prohibition sentiment so that a great many people who have been very strongly in favor of prohibition are greatly perplexed and are honestly asking whether the coming of constitutional prohibition was not premature. Now the reason for this is that they are daily reading in our large city papers that the law is a failure and they see little or nothing on the other side of the question.

When we had our last temperance lesson in the Bible School a fourteen-year-old boy said to his teacher, "But you know prohibition is a failure and there is a great deal more liquor drunk today than there was before we had prohibition." Our school boys and girls are reading the newspapers and are being influenced by the propaganda that is being paid for by those who are financially interested in the overthrow of constitutional prohibition.

Recently I had an article in several local papers in regard to the ringing of the bells on the tenth anniversary of the Eighteenth Amendment. In a few days there was a reply to my article signed by one Gordon and when I inquired as to who the man was I was informed that his only business is writing articles de-

rogatory to temperance and economic reforms. Now if there are those who for pay will write articles pouring contempt on righteous causes are there not many of us who can reach the public ear through our local press by frequent articles giving trustworthy information in regard to the progress that is being made under prohibition?

Today I attended a ministers' meeting in which it was decided that for the next few months and perhaps longer the different ministers will in turn furnish copy to the local papers of the Merrimack Valley which will reach thousands of people in and out of the church who are today greatly perplexed in regard to this great question.

Let us as a Society of Friends, both ministers and others, realize our responsibility in this matter and speak out clearly and frequently in this great cause that we may not lose any ground that has already been gained.

"Be strong. Say not the days are evil;
Who's to blame,
And fold the hands and acquiesce. Oh, shame.
Stand up. Speak out and bravely in
God's name."

A. EDWARD KELSEY.

Amesbury, Mass.

WHY TIME SPEEDS

EDITOR OF THE AMERICAN FRIEND:

Does the hurry and stress of daily living proceed because time will not stop? Why is it that it refuses to? Let us see.

Time never ceases because it has a double mission to perform to life in general, and humanity in particular. It is through its never stopping that all pain and trouble of every degree, are brought to an end, so that joy, pleasure, and happiness may have their turn, and bring their results as well.

If time stopped, all would be over. But its continuation openly allows for the longed-for possibility of leaving behind the horrible, unpleasant, and hopeless incidents of life, and having the lovely, beautiful, and encouraging subjects return.

Nothing of good or evil may last forever, but through the hurry of time the blessings of peace, and satisfaction keep returning, while distress, anger, and care disappear into the past.

E. D. HOBSON.

Yonkers, N. Y.

STRESSES BIBLE LESSON STUDY

EDITOR OF THE AMERICAN FRIEND:

For a long time I have been wanting to see something in THE AMERICAN FRIEND showing a much higher appreciation of the Sunday School, which I have been attending for seventy years as pupil, teacher, or superintendent. My parents were Methodists, but had the

good sense to send me to a Friends Sunday School three miles distant. There was no Sunday School anywhere else in all that region. It was a school organized by a Friend in 1820, the first in that state of any denomination. Indeed, in was the first Friends First-day School in America so far as I have been able to learn. It is still in very successful operation with 200 or more members in its classes.

I have seemingly digressed from stating what I think is the "higher appreciation" referred to. I think we ought to put an estimate on the one Sunday School lesson that requires a small part of one day each week, as high as or higher than we put on one lesson for one day in the secular school. I put no small estimate on the value of secular education. I was a teacher for a third of a century in high school work. Though I never attended college, I managed to get my children through college with high attainments. From my personal examination of Protestant Sunday Schools of most denominations, I find the members of the classes do not study the one Bible Lesson a week as thoroughly as they do each of twenty-five or more day school lessons each week.

When I have asked Sunday School classes whether or not they study their day school lessons before they go to recitation, they have looked at me as though they thought me a fool; but when I asked which is the more important, the Bible text-book of the Sunday School or the text-books of the day school, they answer, "The Bible, of course," and they agree that they ought to study the one Bible lesson a week as carefully as they do each of the day school lessons in a week. The State requires the lessons in the day school to be learned, but the ministers in Protestant churches, the parents, the superintendents and teachers do not require the members of their Sunday School to learn the Sunday School lessons.

Friends who, perhaps, throughout their history more than others have deplored the domination of the State in religious education, are now unanimously yielding to that State domination. If any reader of these lines knows of a Sunday School that prepares its lessons before recitation as thoroughly as its members did and do the day school lessons, please write me some account of such school or schools. We Friends need to be stirred in our Sunday Schools on total abstinence and prohibition, not temperance as touching the liquor beverage question; and also on peace, as to total abstinence from war and the prohibition of war.

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FRANKLIN S. BLAIR.

219 Garden Street,
Mt. Holly, N. J.

Have You Read These Recent Books?

SUSANNA AND TRISTRAM, by Marjorie Hill Allee . . . \$2.00

An attractive book which grown-ups as well as boys and girls will enjoy. The story concerns Susanna Coffin and her brother Tristram and their exciting experiences as "conductors" in the Underground Railway, reflecting well the spirit of those stirring days.

THE CHRIST OF EVERY ROAD, by E. Stanley Jones . . . \$1.50

This new book by Dr. Jones, which is a study in Pentecost, is particularly interesting in view of the approaching observance of the nineteen hundredth anniversary of Pentecost. All who have read and enjoyed his two previous books will be eager for this one.

MUST WE HAVE WAR? by Fred B. Smith . . . \$2.50

The author's position as Secretary for the World Alliance for International Friendship through the Churches makes him familiar with those movements and agencies that are working for international peace. His presentation is particularly timely for those who would be familiar with the present-day situation.

SOME EXPONENTS OF MYSTICAL RELIGION

By Rufus M. Jones . . . \$1.50

A reinterpretation of the nature and significance of mystical experience which is rich with historical illustrations through great personalities of the meaning and value of the mystical approach to God.

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



THE CHRIST OF EVERY ROAD

BY E. STANLEY JONES

The Abingdon Press, pp. 271, \$1.50

The fact of a new book from the pen of this widely-known author at once arouses keen interest in the many readers who appreciated his former books, "The Christ at the Round Table," and "The Christ of the Indian Road." Especially those who saw and heard him during his last visit to this country and read of his angelic trip to South America before his return to India will want to read *Study in Pentecost* which is the subtitle of the book. In the quiet hours of meditation on shipboard the outline of the book form and some of the chapters were completed under the shadow of mountain peaks in the Himalayas.

Dominant throughout is the evangelistic note, each brief chapter of the twenty-five dealing with a single phase of the movement which had its auspicious beginning when the church was born at Jerusalem on the day of Pentecost. The fact that the nineteen hundredth anniversary of that event will be celebrated this year makes the message timely as here expressed. The author is persuaded that the world-ground is being prepared—awaiting conviction forced upon me by the facts, he says—for a spiritual awakening on a very large scale. He finds that at Pentecost potential life and actual life were fused into a living whole, and believing this to be the dominant need of the present age makes it the theme and purpose of the book. "Our one problem is to loose our gospel upon the world," and the great need is the Spirit of Pentecost that "will make us Christlike."

Christ's life had shown the way, his death had cleared the way, and his resurrection had triumphed over sin, suffering and death, and now Life was ready to be given in experience. Pentecost could now bring the climactic facts to men. The supreme tragedy of present-day Christian living is that we take the first three but stop short of the fourth. We emphasize his life, his death and his resurrection, but overlook his self-giving experience. "The more I look at Pentecost," he says, "and the more I feel the life that throbs there, the more I am persuaded that with the coming of the Spirit the whole of life has been met." Some of the phases singled out for consideration are Pentecost and the ordinary, and personality, and sex, and religious imperialism, and ritualism, and material possessions, and the natural order, and modern cults, and environ-

ment, and the Christian weapons, and unity, spiritual culture and conquest. Pentecost means "power to forgive injuries, to keep an unsoured spirit amid the deepest injustices, to overcome evil with good, hate by love, and the world by a cross."

A glimpse at the wonder of it all is followed by the technique of finding. Drawing near in prayer and expectant waiting upon God which leads to mutual self-surrender and out of which faith emerges, one finds an atmosphere of trust which becomes the medium through which life and thought can be communicated, and this is followed by a continuous adjustment of mind and purpose and life. The spiritual life is both a gift and a growth. But "Pentecost is not a spiritual luxury; it is an utmost necessity for human living. The human spirit fails, unless the Holy Spirit fills." The keynote frequently sounded throughout is vigorously struck at the close. "We cannot go further until we go deeper." "We cannot capture these latent yearnings for Christ unless Christ captures us more completely. Materialism and inertia will close in on these spiritual yearnings and smother them, unless we can meet them with a gospel adequate in breadth and in depth. We are therefore shut up to the alternative of Pentecost—or failure." It is the special characteristic of Jesus to give men God, and receiving fully the Spirit at his hand makes Pentecost a reality to every man.

LIVINGSTONE

BY REV. ROBERT J. CAMPBELL, D. D.

Dodd, Mead & Co., \$3.00

The mere list of more than four-score biographies of David Livingstone would lead one to suppose that the need of another and even more extensive volume was among the least urgent of tasks for the missionary biographer. Even a cursory examination of the 370 pages of Dr. Campbell's book shows the fallacy of such a conclusion. Here, indeed, is no digest of old and familiar material, no re-hash of well-known data and anecdotes. Every chapter is alive with interest; glimpses new and fascinating of the heroism and consecration of this famous missionary of the Cross of Christ are furnished; a deeper insight into the character and an entirely fresh analysis of the human traits of the Scotsman of Blantyre are disclosed as one forges eagerly on through the big book.

Dr. Campbell rejoices in being able to reveal certain "human foibles," which

"serve to make his personality more real, and in some ways more attractive." "Livingstone's character can take care of itself; it needs no whitewashing. The massiveness of his personality stands out the plainer and nobler from the acerbity and unreasonableness into which he occasionally breaks."

Our hero was no mere traveler, nor explorer nor scientist nor medical man, though he was these in remarkable degree; he was first and foremost a messenger of the Christ, impatient of delay, eager to push forward to benighted and unreached regions, hesitant before no danger or risk. Lovers of romance may find it here in plenty.

Bits from the famous "locked" Journal are here, its eight hundred pages hitherto a sealed secret. To Dr. Wilson, grandson of Livingstone and son of the little Anna Mary, whose charming child-portrait is one of the enticing illustrations of the volume, we are in deepest debt, not only for providing the author with opportunity to study these manuscripts of journals and diaries but for much other material throwing new light on the traditions of his forbears.

The London Missionary Society has given freely of unused Livingstoniana. The Livingstone Memorial Committee at Blantyre has opened sources heretofore never touched, while many an individual has contributed personal reminiscences. There are choice original letters from the Horace Waller collection, perhaps among the most valuable of his written correspondence hitherto kept from the public.

There is a long letter from the father to the secretary of the London Missionary Society, dated April 26, 1838, wherein is set forth his account of the young man's training and qualifications, written for the express purpose of "assisting" the society "in coming to a decision regarding him." Another is from the youth himself, declining a suggestion that he take up work in the West Indies, in which, after adducing certain reasons why that would not be the best place for him to employ his talents, he says: "Settling in the West Indies has always appeared so much like the ministry at home that my thoughts have not at all been attracted in that direction, but always to other parts of the world." To the average Scotsman or indeed any other prospective Christian missionary of the 1830's would not any island of the West Indies have seemed sufficiently remote to satisfy a craving for work far afield?

These are mere random gleanings from the treat that awaits the reader of this new and most worthwhile missionary biography. The dozen or more illustrations add charming glimpses of Livingstone himself, of African faces and scenes, and of written pages of journal and diary.

LYRA T. WOLKINS.

QUAKERDOM • AT • LARGE

Dr. Wm. O. Beal of the Astronomy Department of Minnesota University, Clerk of Minneapolis Monthly Meeting of Friends, has been for some time seriously ill at the University hospital. His presence and valuable services are greatly missed by Minneapolis Friends.

* * * *

Lois S. Vaught received the degree of Master of Arts in Religious Education at the Winter Convocation of the University of Chicago. "Modern Trends in Religious Education Among Friends in America" was the subject of the dissertation she submitted for the degree. She is the wife of Arnold B. Vaught, Secretary of Chicago Monthly Meeting of Friends.

* * * *

Last week we announced that Clyde A. Milner of Earlham College had been appointed a member of the Commission on Message and Purpose of the Young Men's Christian Associations of the United States. On since looking over the distinguished personnel of this Commission we find the name of another Friend, that of Gren O. Pierrell, Assistant General Secretary of the Chicago Y. M. C. A.

* * * *

"Chicago's Financial Muddle," is the title of an illuminating article by Paul H. Douglas of the University of Chicago, appearing in the *New Republic* for February 12th. Although not relieving Mayor Thompson and administration from due responsibility for the present crisis in the city's affairs, he maintains that the main cause of the trouble lies "in the thoroughly corrupt and vicious way in which real property has hitherto been assessed."

* * * *

A second and abridged edition of the address, "A Japanese View of Quakerism," by Dr. Inazo Nitobe, given in English at the University of Geneva in December, 1926, prior to his departure from Geneva on the completion of his term of service as Assistant Secretary of the League of Nations, has been made available to the reading public by the Friends Service Council. The address has been translated into French and German, and a new English edition has now been called for. Dr. Nitobe is a Japanese Friend and many will be interested in this Oriental view of the religious principles for which Friends stand.

* * * *

Eliza Armstrong Cox, the beloved editor emeritus of the *Friends Missionary Advocate*, is receiving tributes this month in honor of having attained her eightieth birthday on February 6. The *Advocate* for February gives a splendid full page picture of her, and the present editor

says of her: "To her more than to any other one worker belongs the credit of forming the Women's Missionary Union of Friends, and of initiating organized missionary work in our church. . . . It is not possible for any one of us to express adequately the appreciation which is felt for Eliza Armstrong Cox all over Quakerdom. . . . We earnestly pray that her health and strength may be spared for many years more in the Master's service."

* * * *

Gerhard von Schultze-Gavernitz, a German professor of Political Economy in the University of Freiburg and a member of the staff of the Hochschule Fur Politik of Berlin, whom many Friends were privileged to hear on his visit to America a few years ago, will be the Swarthmore lecturer at London Yearly Meeting this year. The subject of his lecture is announced to be "Quakerism, a Social and Democratic Religion." Ten thousand copies of last year's lecture on "Science and Religion," by A. S. Eddington, were sold in England and a large edition has been disposed of in America. The lecture is now being published in German and arrangements are made for its issue in Danish and in other European languages.

* * * *

An eloquent interpretation of Saint Francis of Assisi by Rufus M. Jones appears in *The Christian Century* for February 12. On the last day of 1929, Rufus Jones visited the sacred spots of Saint Francis' retreat at La Verna, Italy, saw the lonely cave where he slept on the bare rock during the forty days before that supreme event of receiving the stigmata of the nail-prints of the crucifixion in September, 1224, and stood on the narrow crevice of rock where he prayed, with a sheer drop of six hundred feet to the plain below. With this immediate experience in the background, the writer interprets anew the story of "The Little Flowers" in the light of the scientific method, of religion and reason. "The spirit of the man is abroad in the world today, as it has been for seven centuries, and it works on as a present force in unknown thousands who aspire to learn the meaning of love and sacrifice."

* * * *

After considerable delay, Governor C. C. Young of California has consented to receive a delegation of Friends to discuss with him the case of Thomas Mooney, who is serving a life-term in San Quentin Prison for a crime which it is now generally conceded he never committed. The delegation consists of Hannah R. Erskine, Clerk of the Vine and Walnut

Streets Friends Meeting, Berkeley; Professor Frederic Anderson, Stanford University; Professor Howard Brinton, Mills College; Arthur Heeb, Los Gatos, and William C. James, Berkeley. Peter Guldbrandsen, who has taken great personal interest in Mooney and who has visited him twice recently, asks Friends to acquaint themselves with the Mooney case by writing to Mary E. Gallagher, P. O. Box 1475, San Francisco, and requesting her to send the Mooney pamphlet which explains the terrible and tragic story of Thomas Mooney's sufferings at the hands of the California authorities.

* * * *

Westtown School in Chester County, Pennsylvania, is in the midst of a campaign to secure a fund of \$700,000 for endowment and physical improvements. In a preliminary solicitation \$200,000 has been given and it is hoped that by Alumni Day, May 24, the entire \$700,000 may be announced. The school with a faculty of twenty-six teachers, most of whom are Friends, has an enrollment of 295 boarding and day pupils, and graduates about fifty each year. During its 130 years, over 14,000 students have passed through Westtown's halls, more than 4,500 of whom are living. The students, of whom forty-eight per cent this year come from twenty-two different states and Canada and represent fifteen different yearly meetings outside of Philadelphia Yearly Meeting, form a cosmopolitan group. The fund committee points out that if Westtown is to maintain the scholarship standards, in view of increasing costs, teachers' salaries must be increased and adequate pensions and annuities provided. The proposed Thomas K. Brown Scholarship Fund, in memory of the former master, will assure an income which will obviate the necessity of incurring deficits in providing for scholarship students.

NEWS OF OUR MEETINGS

West Middleton, Indiana, closed a three-weeks union revival effort January 26. Mt. Zion M. P. Church and Twin Spring M. E. Church, a little way out of town, joined with the Christian, M. E., and Friends churches in town with the four pastors doing the preaching. The services were held in the Christian, Friends, and M. E. church houses, a week in each place. The interest, attendance, and good fellowship were remarkable, and the Christian fellowship was so much enjoyed by the Christians of the community that it has been continued by holding union prayer meetings on Wednesday night. The churches and the

munity were greatly benefited. The friends pastor, Homer G. Biddlecum, did his share of the preaching and also had charge of the prayer meetings throughout the campaign. On the night of February 2, Murray S. Kenworthy gave a rousing address in the M. E. Church, and the other churches invited to share the service.

On Sunday, January 19, Thomas and Vera Shephard, members of Russia-ville, Indiana, Friends Meeting, celebrated their Golden Wedding Anniversary. She had recently been quite ill, so the preparations were not as elaborate as they might otherwise have been. A small company of relatives and friends, including the pastor and his wife, were invited for the bountiful and much enjoyed dinner. In the afternoon other friends called to offer their congratulations and good wishes. The one person who witnessed the original wedding ceremony was not able to be present.

William Prideaux, formerly of North Leare, New Hampshire, has assumed the pastoral work at Friends Church, South Berham, Maine, beginning January 1. His wife and daughter and infant son joined him on February 14. His splendid and spiritually uplifting messages have been helpful to many, and his visits to the communities round about have been especially appreciated by those not able to attend meeting.

The mission study class of Chicago Friends meets preceding monthly meeting and are using this year "The City's Church," by H. Paul Douglass. Leaders of discussion have been Marjorie H. Mee, Sylvester Jones and Dr. B. F. Andrews. The Chicumque Tribe of Woodcraft carries on the usual activities under the direction of Grace H. Winslow. These girls have provided a scholarship fund of fifty dollars to be awarded a worthy girl in the Friends Girls School at Ramallah, Palestine.

A revival meeting of two weeks at New Salem Friends Meeting, near Greenwood, Indiana, closed Sunday evening, February 2. The evangelist, Orval Cox, pastor of Lynn and Reserve Friends Meetings, was assisted by Polly C. Bowman of East Enterprise. During the first week the weather was severely cold, but interest and attendance were good. The gospel was preached in the power of the Spirit and the instruction given at the day meetings were especially helpful to members of the church, three of whom took an advanced step in Christian experience, making a complete surrender to God. Seed was sown that will bring a harvest in time to come.

The Adult School at Twentieth Street, New York City, has now an attendance

of about 400, the increased number reflecting the state of unemployment in the city. On Christmas day, 400 dinners were furnished to members of the school, and on January 4, a New Year dinner was provided for 100 members of long standing. This was followed by an entertainment with speeches, the school contributing a splendid chorus. At the Monthly Meeting, January 8, the regular Discussion Group met for Bible study. Friends were pleased to have the presence of Elden H. Mills at Sunday morning meeting on January 12 and 19. During the Quarterly Meeting sessions on the 29th an interesting meeting of the Women's Missionary Society was held, which was addressed by Florence E. Reagan of Oakwood, N. Y. Hubert W. Peet of London, spoke well on the part taken by English Friends in affairs national and international. A social gathering was enjoyed on January 31, when a delightful musical program was carried out by A. Agnes Donchian, Mrs. Melvin Cross, and Lincoln J. Roys. Most entertaining French Canadian poems, by W. H. Drummond, were also read by Lincoln J. Roys, after which refreshments were served.

The men and boys of the Friends Bible School in Detroit, Michigan, held a Father and Son banquet on Friday evening, February 7th. James Mendenhall was master of ceremonies for the evening and Ralph Ferris was the speaker. Special entertainment in the way of vocal solos was offered by David Gray. The meeting was well attended and was a marked success.

William P. and Abigail C. Haworth of Miami, Oklahoma, are glad to report a decided improvement in their physical condition since the passing of the extreme cold weather that was general throughout most of January. She was crippled by a fall in May last and has not been able to walk alone since, but is now

AN EXPLANATION

From communications received by us, we learn that some misunderstanding exists relative to the source of a statement by Professor Jesse H. Holmes of Swarthmore College recently given wide publicity through the press. It had for its background a statement issued in the East a year or so ago by a few individuals speaking as for the Society of Friends and addressing the Scientifically Minded. These Friends, members of the Liberal or Hicksite branch of the Society, speak for themselves, as they have a right to do. They would be as ready as we, no doubt, to assure Friends that their pronouncement has no official implications, and especially that it is entirely clear of any connection with Friends of the Five Years Meeting.

W. C. W.

able to move about the home with the use of two crutches. He was confined indoors almost all of January from an attack of "flu" but was able to get out to the regular church services and Bible school on February 9.

Springdale Quarterly Meeting was held at West Branch, Iowa, February 1, with representatives present from Bloomington, Buffalo, Muscatine and Springdale meetings. A bountiful dinner was served at the noon hour by the ladies of the local meeting. Moses T. Mendenhall, Yearly Meeting Superintendent, was present and brought helpful messages at the different sessions, also at Springdale and West Branch meetings on Sabbath morning. Guy W. Harvey, pastor of these meetings, conducted special meetings at Buffalo the week beginning February 9.

Walnut Ridge Quarterly Meeting was held at Charlottesville, Indiana, February 8, 1930. The visiting ministers present were Charles E. Hiatt, James T. Cox, pastor of M. E. Church at Charlottesville, and Merle L. Davis, missionary to Cuba, who brought the message of the morning. He emphasized the fact of spiritual nearness to all people through Christ, that Christianity is to be lived rather than preached. Some are members because of social life, some for various church activities, others because they believe the church has some magical power for saving from sin. Christ's purpose on earth was that all might have life and have it more abundantly. The pastor's important task is to help his people live better lives and the supreme act of devotion to God is to live consistent Christian lives when about the daily tasks. Preceding the sermon a praise service was held, in which a number of people took part.

Mary Ida Winder, associate secretary of the National Council for Prevention of War, of Washington, D. C., who is traveling throughout the middle west speaking on the London Conference and the progress of the Peace Movement, gave a splendid address which was instructive and educational at the Friends Church, Lynnville, Iowa, Sunday evening, February 9. She also addressed the high school assembly on Monday morning, and was the speaker at the New Sharon Friends Church Sunday morning service. On Monday she addressed the Jasper County Ministerial Association at Newton. A number of young people were planning to attend the Older Boys and Girls Sunday School Conference held at Colfax, February 17.

Pleasant View Quarterly Meeting was held at the Mill Creek Friends Church near Cuba, Kansas, January 31-February 2. Because of sickness in all meet-

ings of the Quarter many were unable to attend. Lee H. Stevens preached under the direct unction and blessing of the Holy Spirit on Friday afternoon, emphasizing the necessity of keeping the heart fires burning, and in the evening setting forth the symbols of the priesthood, the anointing oil, etc. Saturday morning he gave another splendid message, and on Sunday morning Eugene Cundiff, pastor at Mill Creek, gave a heart-searching message on the Judgment, much needed in these days. John Craven, pastor at Dale, because of illness in his home was unable to be present.

* * * *

Argonia Monthly Meeting of Friends held at Argonia, Kansas, in the meeting for January, concurred in the action taken by Wichita Quarterly Meeting and by Kansas Yearly Meeting Ministry and Oversight bodies, and duly recorded Edgar F. Redfern of Troy, N. Y., a minister of the gospel, as reported by the clerk, Ethel Haworth.

* * * *

Penn Quarterly Meeting, held at Denver, Colorado, February 8, was an important gathering. William C. Allen graced the occasion with his presence and, after making an interesting address on Quakers and Peace, introduced Frederick J. Libby. The complete abolition of battleships and the limitation of all other classes of fighting craft were advocated by him as the best way to carry on disarmament. He commended President Hoover for his peace policy and declared the World Court the first substitute for war. Saturday evening the pastor of City Park Baptist Church spoke on the "Principles of Christian Education." Walter H. Wilson, Superintendent of Nebraska Yearly Meeting, and Errol T. Elliott, pastor of Boulder Meeting, gave helpful messages on Sunday. Fred Libby spoke Sunday evening at Grace Community Church. The *Denver Post*, in the Sunday morning edition, presented the faces of Fred Libby, Walter Wilson and Errol Elliott, with a story of the Saturday meetings. Walter Wilson is spending some time in Colorado visiting Friends meetings.

* * * *

Piney Woods Friends Meeting, Belvidere, North Carolina, is one of the older and historic meetings of North Carolina Yearly Meeting near the site where George Fox and other early English Friends preached. On February 9, Herman A. Parker, pastor of the meeting, brought an appealing message to the congregation on the subject, "What Time Is It?" He emphasized the need to seek the Lord and to seek him diligently. No doubt many present determined in their hearts to walk more consistently and live more worthily. Several testimonies were voiced at the close of the meeting.

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CHRISTIAN ENDEAVOR WEEK AT HAVILAND

Evangelism—this was the motto of Haviland Quarterly Meeting for Christian Endeavor week. Everett Craven, Chairman of the Summer Conference Committee and pastor of Friends Church at Seiling, Oklahoma, visited four of the meetings of Haviland Quarterly Meeting bringing evangelistical messages at each place.

Friday night, January 31, was the first session of the Quarterly Meeting Christian Endeavor Conference which was held in Haviland. Rachel Chilson, of Wichita, brought an inspiring message from the words, "And she touched the hem of his garment." Vital contact with Jesus Christ was the central theme.

Saturday morning, Ethel Bevan had charge of the Quiet Hour services. At 10:30, Everett Craven brought a message to the young people admonishing them not to lose their first love as was condemned in the church at Ephesus. One person knelt for prayer and sought forgiveness.

In the afternoon Esther Chilson, also of Wichita, spoke on "Jesus Christ, the same yesterday, today and forever." Her personal experience sent conviction to the hearts of the unsaved. The invitation was given and nine people came to the altar for regeneration and sanctification. The spirit of the Lord was very precious. At 6 p. m. a Christian Endeavor banquet was given. The theme was, "The Life Boat," using C. E. as a small boat in its beginning, following its history until it became the wonderful ship that it is today. "The Anchor," "Staying with the Ship" and "Sharks" were the topics of some of the toasts.

The last service of the Conference was held Saturday evening. Eli Wheeler from Wichita, brought the message on the seven-fold prayer of Eph. 3:16-19, exhorting the young people to steadfastness in their Christian experience. At the close of the message, Mrs. Kitch called the Christian young people forward to read together the pledge and thereby restate their loyalty and allegiance to Christ and the Church. This part of the service was very impressive

and the earnestness of the young people was outstanding.

HAVILAND REVIVAL MEETING

The recent two weeks' meetings held at Haviland, Kansas, by the pastor, W. S. Kitch, was well attended by the membership. Although the extreme cold weather hindered some, there was much good done. The power of the Holy Spirit seemed to crown each session and a sweet spirit of unity prevailed. The pastor proved to be a deep thinker, and a clear teacher. His work was highly appreciated, and the church has taken advanced ground, with several additions to the membership.

An outstanding day in the revival meeting was the day of Bible reading, and one long to be remembered, not alone by those who took part in the reading, but by the many who listened, and with their own open Bible followed the reading. Hearts were touched as they had never been just by the reading of the Word. Some were moved to tears, and many found a new joy in the reading of the Scripture, as the Holy Spirit brought new truths to be claimed and lived out before the world.

The New Testament had been divided into sixty-six parts, which would require approximately fifteen minutes each. Seventeen captains had been chosen, one for each hour, and under these four readers for each hour, making sixty-six readers. A few minutes before 3 a. m. a group had gathered at the church for a short season of prayer. Promptly at 3 a. m. the first reader, a young man, took his place at the pulpit, and the reading of the New Testament was begun. As one reader finished, the next one was standing ready to continue as though only one person was reading, although sixty-four different persons read, two having read two portions, and at 7:48 p. m. the reading of the New Testament was completed.

The reading began with Acts, continuing through Revelation, and then the four Gospels, closing with St. John's wonderful message. Those who took part in the reading ranged from 15 to 84 years.

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

appear Once in a While if not Oftener

WE HOPE THIS IS CATCHING

Elizabeth L. Hazard, Secretary of New York Yearly Meeting, sends us all due apologies" for our having to send the Hazards three notices of the expiration of their subscription, and retorts six dollars for a three-year renewal, the year "for each of those two-cent stamps wasted on us." Such apologies are eagerly accepted—we would delight in accepting many more of the same kind. Our Friend tells us a story which we make the liberty of passing on as follows: Perhaps Henry Vore won't mind if I tell of his tales of the days when he and President Hoover were boys together. The Vores went to visit at Uncle Alan Hoover's. The elders went to the quiet Hoover sitting-room for dignified talker conversation. The boys, then about ten years old, went out behind the barn. Those were the days when boys collected bird's eggs. (They know better now.) Herbert had a fine collection but lacked a bluejay egg. High up in the tree behind the barn was a bluejay's nest. It didn't take much coaxing to get Henry to climb the tree after the coveted egg. His hat—well, it was not with him. Just as he was about to put his head into the nest, behold! from the blue above swooped mistress bluejay, claws extended and all into the top of poor Henry's head. Yells and laughter from below, a muffled silence and grit from above. The blood-stained Henry descended at top speed carrying the precious egg in spite of the merriment at his expense. Mr. Vore adds, 'This trait of Herbert Hoover's to get the other fellow to do it has served him in good stead these later years.'

IT IS GENERALLY THAT WAY

Recently we made reference to the degree of "homespun poetry" that sometimes threatens to engulf us. Such references rarely if ever deter those whom we would deter, but discourage those whom we would encourage. For example, one who really has the gift of poetry writes us: "Hesitating between trepidation and temerity, Christian courage and poetic audacity are urging me to send you some homespun verse for your consideration. I am fortifying myself against the unhappy day of its return—with the faintest of tiny hopes that one of the least, boiled-down of my poems might find place and space in your worthy columns."

Our correspondent writes a refreshing letter, in which she says: "Your boiling-down advice was not intended to extend to letters, I hope? Discomfort at the possibility is creeping over me. One never can be certain what editors may have in mind." In concluding she writes: "I shall not be in the least aggrieved if you return all I am sending you. I always have a welcome-home feeling for my poetry-children if they return to me." We would encourage all our contributors of verse to cultivate the same homecoming feeling for their poetry-children that our friend expresses. It would conduce much to our peace of mind in starting the children homeward!

FROM DAMASCUS, OHIO, AGAIN

Our recent quotations from Rollin W. Kirk's letter have inspired a communication from another Damascusite, Clara Maris Wells, Orland, California, from which we reproduce the following paragraphs. She was a classmate of Rollin's and recalls the address of Joseph John Mills of which he wrote.

"I have long ago forgotten that his educational sermon was about Faith. However, I have never forgotten the tall, soldier-like form and deliberate delivery, nor an illustration he used to show that true education is the development of the mind, rather than stored-up facts. He said: 'I recall a boy in one of my early school-teaching days who stood at the old-time blackboard solving an algebraic problem. Three times he solved the problem and erased it, all because of some mistake. The fourth time, as a victor he stood with head thrown up in triumph. And while in after years he may have forgotten how to solve the problem, that day's development of his mind was of greater worth to him than the solving of the problem. The true goal of education is that the mind may be developed to solve the problems of life, though we may forget the problem afterwards.' I, too, was inspired by that plea for religious education, though not to become a college president, but a teacher of religious truths.

"Years later at Earlham I heard President Joseph John Mills preach one Sunday a masterpiece on Faith, comparing our walk by faith to sealed orders given by the Captain of our Souls—as were given under the old Navigation Laws—orders sealed and not to be read until far out at sea, when the unknown port was only known after opening the sealed orders that safeguard the sailors who were weak in faith to brave the terrors of the deep with its unseen dangers.

"I do not forget an amusing illustration he used, to show how we have faith in frail humanity, but not in a Divine Father who noteth even the sparrow's fall. He spoke first of how we all have faith in one another in the common things

of life such as entrusting a letter to Uncle Sam to deliver, referring to a letter that had followed Earlham's President all over Europe, and King Tut's land, and caught up with him only after he got back to Richmond. President Mills then said: 'A young girl will entrust her life to the care of a life companion, whose butcher wouldn't trust him for a pound of liver, yet she will hesitate to trust an All-wise Father in Heaven with her life for Time and Eternity.' The absurdity of the girl's trust in a man the butcher couldn't trust for a pound of liver is shown up when we recall that liver in those far-off Earlham days sold for five cents a pound."

IS AFRAID TO RISK IT

Though staying at present with her son, Lindley J. Cook, and family at Portland, Maine, where she has access to the paper, Alice L. Cook of Newcastle, Indiana, isn't taking any chances regarding her renewal. She writes that there is too much water in those regions to risk shelter in a "hollow log" and accordingly she makes haste to renew her subscription. She is enjoying her introduction to New England.

ELMER JORDAN

A beautiful life with its overmastering passion for divine glory, a deep enthusiasm for goodness and a consistent walk with God. Despite a frail body, he has been a real witness for God, always putting the work of the church first, his life being an example of the good seed sown on good ground bringing forth abundant fruit, the fruit of the Spirit. The church of Christ owes much to men like Elmer Jordan, who are examples of faithfulness in serving others, even at the cost of their own health and strength. Thus tributes are paid to the pastor of Hopewell meeting near Dana, Indiana, who passed to his reward, December 24, 1929.

Born into the home of James and Cornelia Jordan in 1883, he grew to manhood with his brothers, George and Rollie and sister Florence. In 1912 he was married to Amy Rice and to them three children were born: Mary, Mae and Charles. He moved to Westfield, attended the Union Bible Seminary and began to preach at Horton Meeting. In 1915 he was recorded a minister and for seven years as pastor at Horton made a host of warm friends. His work at Hopewell for eight years has been very fruitful. He suffered much from a frail body, but a strong will and a wonderful faith in God kept him at work when he did not seem physically able.

Funeral services were held at the Hopewell church in charge of Frank V. Stafford, a former pastor and an intimate friend of the family, assisted by

O. H. Cox and Richard R. Newby. Other visiting ministers also paid fitting tribute to his memory. Interment in the Hope-well cemetery.

BIRTHS

COOK—To Maurice J. and Fern Cook, New Providence, Iowa, January 18, 1930, a son, Kenneth John.

PRIDEAUX—To William and Myrtle Prideaux, North Weare, New Hampshire, January 24, 1930, a son, John Jacob. They are members of New York Y. M.

DEATHS

BAILEY—Suddenly, from heart troubles, near his home, Muscatine, Iowa, February 2, 1930, Samuel Dean Bailey, son of Jedidiah Hall and Matilda Dean Bailey, a birthright member of Friends, in his sixty-seventh year. He was born near Manchester, Maine. Surviving are two daughters, Reva, Stellrecht of Muscatine and Gertrude A. Sonnenschein of Chicago; a brother, George H. Bailey; a sister, Emma M. Dungan, and an aunt, Rose B. Drury, all of Muscatine. His wife and two daughters preceded him in death. Funeral services at the Friends Church were in charge of Viola Smith, assisted by the pastor of the M. E. Church. Interment in Bloomington Friends cemetery.

BEALS—At her home near Earlham, Iowa, February 2, 1930, Hannah Miriam Beals, wife of Samuel Beals, in her eighty-second year. The eldest in a family of twelve children, she came with her parents from Tennessee and settled on a farm near Richland, Iowa. A lifelong Friend and a member of Bear Creek Meeting, she gave liberally of her means for support of the work, and her kind hospitality made many close and lasting friendships. She was interested in all departments of church work, was an elder in the meeting and for over twenty years was Home Department superintendent of the Sunday school, attending Quarterly and Yearly Meetings while health permitted. She leaves three brothers, Frank of Richland, Robert of Oskaloosa, Henry Jones of Mystic, Iowa, and her sister's family to whom she was mother for many years.

BOWMAN—At the Wesley Hospital, Wichita, Kans., February 3, 1930, after a lingering illness, Alice V. Elliott Bowman, wife of Arthur Boman and daughter of L. L. and Ruth Elliott, in her twentieth year. She was born in Haviland, Kansas, and was a granddaughter of W. Q. Elliott and of Caroline W. Blackledge.

COOK—At the General Hospital, Baltimore, Maryland, January 3, 1930, as the result of a fall in which she sustained a broken hip, Mary W. Cook, aged 72 years. A devoted member of Deer Creek Monthly Meeting of Friends at Darlington, an overseer, and clerk of the Meeting on Ministry and Oversight, she was greatly interested in every good work. For many years she was county secretary of the W. C. T. U. Surviving her are two brothers and one sister: Dr. Charles G. Cook of Brooklyn, N. Y., George P. and Sarah P. Cook of Darlington, Maryland.

HADLEY—At her home in Las Cruces, New Mexico, January 25, 1930, Katherine Coffin Hadley, widow of Hiram Hadley, in her eighty-sixth year. Born in Economy, Indiana, May 12, 1844, the daughter of Barnabas and Miriam Coffin, she held a birthright membership with Friends, but for over forty years had lived remote

from Friends Meeting. She was a regular reader of THE AMERICAN FRIEND and always manifested an interest in local churches, schools and civic affairs. Her hospitality extended to many, especially to the pastors of various churches and their families. She was preeminently a friend of children. Funeral services were held in the Presbyterian Church of Las Cruces, January 28, conducted by the pastor, and assisted by the pastor of the First Christian Church. Interment in the Masonic cemetery, Las Cruces.

OWEN—At his home in Amo, Indiana, November 22, 1929, J. Alva Owen in his 80th year. For over fifty years he had been associated with his brother in a general store and other business, known as the E. B. Owen Co. A faithful member and attender of the Amo meeting, he was a diligent Bible student, for many years a Sunday School teacher, and for over forty years the treasurer of the Bible School. He will be sorely missed by the meeting and community.

WINTERS—At Haviland, Kansas, January, 1930, Jerusha Winters, widow of Daniel F. Winters, and daughter of Reuben and Mary Head, in her eighty-fifth year. She was born at Rome, Ohio, and like a shock of corn fully ripe was ready to be gathered into the heavenly garner.

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CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

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